

# Signs of the Times



## *Walking in the Same Footsteps.—History Repeats Itself*

The artist has given us a striking lesson: Study it. The Jews neglected prophecy, and fell. Jesus said to them, "Had ye believed Moses, ye would have believed Me; for he wrote of Me." John 5:46. His word speaks to us: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1:19.



# Question Corner

[All proper questions on Bible and history will be answered on this page as soon as possible after receiving them. This will sometimes mean a month or more. We can not promise to reply to the same question often. Let those who ask read other answers; they may find reply to their own. Always enclose stamp if answer is required. Those outside our Bible Band, please enclose ten cents. This does not begin to meet expenses oftentimes. "Foolish . . . questions avoid."]

## 2740.—Baptism of Fire.

Is it proper for Christians to pray for the baptism of fire? Matt. 3:11.

J. H. O.

Read the context. Note the two classes which Jesus presents before us: The generation of vipers, those who call for repentance; the tree that brings forth good fruit, the tree that brings forth evil fruit. Note the illustration of the grain gatherer. He thoroly cleanses his thrashing-floor. The wheat he gathers into his garner, the chaff he burns with unquenchable fire. To these two classes Jesus was to come. John baptized in water unto repentance, but the Mighty One would fully baptize all, the one class in His Spirit, the other class in fire: "He shall baptize you in the Holy Spirit, and in fire." The "you" embraces both classes to whom John was talking. That baptism of fire will come when our Lord reveals Himself the second time; the burning glory of His presence, in which sin and those who have identified themselves with sin can not exist. "Our God is a consuming fire," we read in Heb. 12:29. That fire consumes only sin. In the light of these facts, and there are still other considerations of the same tenor, it would hardly seem as tho one should want to pray for the baptism of fire.

## 2741.—Who Is Addressed?

Will you please tell me to whom God is speaking in Isa. 28:2?

H. P. S.

Isaiah 28 is a prophecy against the kingdom of Israel, and especially the capital city of the kingdom of Israel—Samaria. He calls that "the crown of pride of the drunkards of Ephraim, and the fading flower of his glorious beauty," because that kingdom was to fall. "The mighty and the strong one" evidently is the king of Assyria who was soon to sweep down upon the kingdom of Ephraim and destroy it. The fulfilment of that prophecy is found in 2 Kings 17, when Shalmaneser the mighty king of Assyria came up and completely overran Ephraim and carried the Israelites captive.

## 2742.—Brothers and Sisters of Jesus.

Did Mary have other children besides Jesus? Mark 6:3 seems to indicate that she had.

C. K.

Then why not believe the text? It clearly reads: "Is not this the carpenter, the Son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not His sisters here with us?" And yet it is possible that these who are mentioned as brothers of Jesus were children of Joseph by a former wife. There are some who have contended that they were merely cousins, or close relatives, but one would hardly expect the language of Mark 6:3, Matt. 12:46, and Gal. 1:19 to refer to cousins. It would seem that the expression in Gal. 1:20 would mean one who was an actual brother. It would make no difference with our salvation in any way as to whether they were actual brothers of Christ, or brothers by law, because Joseph was His father by law. It is a great deal more important that we be truly His disciples so that Matt. 12:49 may be true in our case. "Behold My mother and My brethren."

## 2743.—The Green and the Dry.

What does the "green and the dry tree" symbolize in Luke 23:31?

C. K.

The general understanding of the text is that the green tree is symbolic of our Lord Himself, and the dry tree, of the impenitent wicked. If all these things can come to Him, the fruitful tree of God, upon whom rested the weight and burden of the sins of the whole world, what would be

done with those who had filled up the cup of their iniquity to the full? Now, He, the green tree, was suffering for them, but when that time came that He was utterly rejected, then they would say to the mountains, "Fall on us," they would bring wrath upon them to the uttermost.

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## 2744.—A Different Body.

In 1 John 3:2, we read, "But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Would not that indicate that He has a different body now from the body He appeared in to His disciples after He arose? Did He not appear to Saul of Tarsus as He is in His spiritual, glorious body?

M. H. P.

No, His body will not be different from the body that He possessed when He went away, but when He comes that body will reveal His true glory. That glory has been veiled from mortal eyes hitherto because sinful man could not endure the sight; but when He comes, we shall be like Him, glorified, and shall be able to endure His glory, and consequently we shall see Him as He is.

Regarding the flesh spoken of in Isa. 66:23, and Job 19:26, there is no contradiction between that and 1 Cor. 15:50. What is meant by Isaiah is that all people, all who live upon the new earth, shall come up there and worship; and by Job, that he shall see Christ in His own literal personality. "Flesh and blood" in 1 Cor. 15:50, it seems to us, stands for corruptible flesh—mortal man. The life of the future man will be like that of the second Adam, a spiritual being.

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## 2745.—Doth Not Commit Sin. 1 John 3:9.

"Whosoever is born of God doth not commit sin: for His seed remaineth in him: and he can not sin, because he is born of God." Does John mean that if a person is born of God he can not sin, and if he does sin, is it a proof that he never was born of God? Is it always true that the one who is born again "keepeth himself, and that wicked one toucheth him not"? 1 John 5:18.

J. S.

It is the purpose which God regards, the principle that actuates and moves the soul. He who is born of God has the one purpose; he may fall; he may sin, but just as long as he holds unswervingly to that purpose, God counts him His. "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Understand "can not" in the sense of "will not," as in the oft quoted expression: "Look you, what I will not, that I can not do." Or as in Luke 14:20: "I have married a wife, and therefore I can not come;" not that it was a physical impossibility, but that there was no desire; and so he that is born of God doth not commit sin; that is not his purpose, his business. He can not, because he will not. The Syriac has it: "Doth not practise sin," that is not his business. There is always danger of poor mortals sinning, and yet the power of God is able to keep one from sin. "My little children, these things write I unto you that ye sin not [or that ye may not sin]. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

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## 2746.—Sabbath and First Day. Matt. 28:1.

A minister tells us that tho it is claimed that Saturday is the Sabbath it is not borne out by the Scriptures, and that where the Scriptures read that "Mary came to the sepulcher on the first day of the week," it should be "came to the sepulcher the first Sabbath," and that the original Greek should be so translated.

No one who understood the Greek, and who had a care for his reputation as a scholar, would ever make such a statement as this. The word "Sabbath" means not simply the day alone, but the week itself, and is always used as either referring to the day or to the week, the whole period of seven days of which the Sabbath was the crowning day. See No. 154, Bible Students' Library, "The Sabbath in the Greek," price, one cent. This explains

all these various texts which have the first day of the week in, and gives the testimony not of seventh-day scholars, but of first-day scholars regarding it. If any of our readers are troubled over such statements as are referred to in this query, let them send for that tract. It is an argument-settler on the question of the Greek word "sabbaton" or the Sabbath in the Greek.

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## 2747.—In This We Groan. 2 Cor. 5:1-10.

Please explain 2 Cor. 5:1-10 and what is meant by "this tabernacle," "house not made with hands," "absent from the body," "present with the Lord," etc. Do these things refer to the soul and body?

J. H. W.

If those interested will read carefully 2 Cor. 5:1-10 they will find three conditions set forth by the apostle. The first condition is expressed in such terms as "earthly house of this tabernacle," "in this we groan," "mortality," "at home in the body," "absent from the Lord." The second condition is expressed by such terms as "unclothed," and "naked." The third condition is "a house not made with hands," "eternal in the heavens," "clothed upon," "being clothed," "not found naked," "swallowed up of life," "present with the Lord." The apostle Paul recognized that he was mortal and in the flesh. This was his condition. He longed for another condition; not that of being unclothed, or found naked, or death, but to be "clothed upon," "that mortality might be swallowed up of life." Mortality will be swallowed up of life when the Lord Jesus Christ comes the second time. 1 Cor. 15:51-54. The same conditions are represented in Rom. 8:23 where the apostle declares that we ourselves groan within ourselves waiting for the same thing as expressed in Corinthians, but here he tells us what it is; "waiting for the adoption; to wit, the redemption of our body." But the redemption of our body will take place when the Lord Jesus Christ comes the second time. 1 Thess. 4:16, 17. Therefore the thing for which Paul longed and groaned was the second coming of the Lord Jesus Christ when he would be made immortal. It was not death, it was not to be found naked, it was not to be unclothed, not to lose life, but to be saved eternally. Note in this last reference Paul tells us that we shall be present with the Lord only when He comes the second time; and so that it is by His coming, by resurrection and translation, shall we be ever with the Lord.

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## 2748.—The Whole Family in Heaven. Eph. 3:15.

From whom does the whole family in heaven and earth receive their name? From God the Father, or Christ the Son? And is it revealed in His word what that family name will be?

N. A. B.

According to Eph. 3:14, 15 the family name is that of the Father. See the American Revised Version from later and better Greek texts: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named." What one of the great names of the Creator will be used as the family name, we know not. It may be "Jehovah," God's great covenant name.

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## 2749.—Question of Tithe.

My income is one thousand dollars; the rent which I pay for the place from which I derive my income is \$300. Am I to pay \$100 tithe or \$70.00 tithe?

H. A.

If this is all that is involved, your tithe is \$70, not \$100. The \$300 is not a part of your income; that belongs to the other person, and the one who receives that ought to pay tithe upon it.

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## 2750.—The Fox Sisters and Spiritualism.—F. S. B.

The first public manifestation of modern Spiritualism, or table rappings, was in connection with the Fox sisters, near Rochester, N. Y., in 1848; altho there are others who say that there had been more or less of private seances held for three or four years previous to that time, but it first became notorious through the Fox sisters.



# Sigms of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15  
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## Business Principles of the Christian

By Mrs. E. G. White

**I**N his business life the Christian is to stand as a representative of the principles of heaven. He is bound by sacred obligations to bear witness to truth in its virtue and holiness. Gentleness and kindness and strict truthfulness should mark his words and ac-

by step in the path that leads to holiness. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

The love and honor and perfection revealed in the Gospel are a revelation to man

may become if by constantly beholding we allow ourselves to be changed from "glory to glory."

It is our privilege, by an earnest study of the word, to learn wherein we are not manifesting the principles of that word in our lives. And as the mirror reveals to us our defects, we are to seek by earnest prayer and faith to put them away. As we strive to meet the perfection that God requires, insensibly to us the human will become molded to the divine. Christ's nature will be re-



IF MOSES SHOULD COME DOWN TO-DAY

After Kepler in "Puck"

We do not present this to impersonate any individual, but to show a secular paper's conception of conditions in the commercial world as they would appear in the light of the law of God. Yet business men—all men—are amenable to that law. Men may declare that law out of date, Jewish, unbusiness, yet, according to the eternal word, by it the actions and motives will all be measured and judged accordingly.

tions. If he is consecrated to God, set apart to sacred service, he will always honor his religious faith. No thread of selfishness will be woven into the character. He will educate himself to reveal the Spirit of God in all his life work.

The Holy Spirit will never lead the steps of God's children astray. Through the power that the Spirit of God imparts, we may weed out from our lives every questionable thing. If we will come out of the darkness with which a lack of faith enshrouds the soul, and place ourselves where the clear shining of the light of God's word can fall fully upon us, we shall be led step

of the character of God. The justice and goodness and benevolence that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the Gospel. By a study of the word, we are to see Him as He is, and, charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the Gospel fully reveals the glory of the Lord. It is the mirror that reveals the character of God to the converted soul. The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we

vealed in human nature; the words will become gentle and courteous, the ways kind and helpful. Tho we may be largely unconscious of the change, yet the transformation is being surely wrought. Beholding day by day the glory of the Lord, we are molded into conformity to His Spirit and will.

### Manifesting Right Principles.

God is very particular that all who profess to serve Him shall manifest the superiority of right principles. By the true follower of Christ every business transaction will be regarded as a part of his religion,



## The Great Day of the Lord

By Marvin Herrick Brown

### Its Character.

**T**HE word "day" in the Bible as generally used is applied to the period of twenty-four hours. This is its primary meaning and use. Sometimes, however, it refers to a long period of time. To illustrate: In 2 Cor. 6:2, reference is made to the "day of salvation," or the Gospel day, during which grace and pardon are ministered to the sons of men, it covers all probationary time, from the time of Adam's fall till the close of the Gospel day. It is man's day, his opportunity, during which he may seek and find the Lord. Hence we are exhorted to "seek ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55:6. This is also proved by the fact that a time will come when mercy's call is no longer heard, and no offer of salvation is made (Amos 8:11, 12), and the destiny of all is decided (Rev. 22:11).

"The day of the Lord" is God's day of reckoning with mankind, the day of rewards and punishments, the day of retribution, "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8. In other words, it is the day, or time, when God calls man to account for his conduct in this life, for his acceptance or rejection of the offers of mercy during the day of salvation, his day of privilege and opportunity. This clearly shows the character of "the great day of the Lord." To the righteous, those who accept the "great salvation," "that day" will be a day of deliverance, of gladness, and rejoicing. Isa. 25:8, 9; 26:1, 2; 2 Thess. 1:7, 10; 2 Tim. 4:7, 8. But to those who "neglect so great salvation" (Heb. 2:3), there will be no escape from the "righteous judgment" of God. 2 Thess. 1:5-10; Rom. 2:4-10. In view of the solemnity and momentous character of "that day," God says, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

God warns the people to "flee from the wrath to come," to find in Christ a shelter from the storm, for "the day of the Lord is great and very terrible: and who can abide it?" Verse 11. It will not be a day of light, and spiritual blessing, and opportunity, to those who reject the last call of mercy. On the contrary, it will be "a day of darkness and gloominess, a day of clouds and of thick darkness." Verse 2. "All faces shall gather blackness." Verse 6.

### A Day of Bitter Disappointment.

Some are looking forward to a brighter and better day for earth's toiling, unburdened, sorrowing millions, when the way of life will be made plainer and easier, when temptation's power will be broken, and the multitudes will accept the offer of salvation, and join in singing redemption's song. But the Saviour expressly warns us against

being deceived by false prophets and false teachers. Matt. 24:3-5, 24-27; 7:15-21. He declares that the "many" travel the broad way which leads to destruction (verse 13), and "few" find the narrow way which leads to life (verse 14). The Scriptures nowhere bring to view a change during probationary time, when the narrow way becomes so broad that all, or nearly all, find it, and walk in it, and the broad way becomes so narrow that few, if any, walk in it. Jesus never intimated any such change. On the contrary He says, "*Many* will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Verses 22, 23.

The Lord addresses words of warning to those who entertain this false view of a future probation, and cherish a vain hope of a better opportunity and more favorable conditions than now obtain. He seeks to arouse them from their delusion, and warn them of the bitter disappointment which they will experience if they cling to such a hope. Thus He says:

"**Wo unto you that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?**" Amos 5:18-20.

### A Day of Destruction.

Instead of being a day of grace or salvation, the great day of the Lord will be a time of destruction. God's word says, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:15. In Zeph. 2:2, 3, it is called "the day of the Lord's anger." It is declared that "the mighty man shall cry there bitterly." Zeph. 1:14. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Verse 15. "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Verses 17, 18.

The experience of the wicked in "that day" is graphically described also in Isaiah 2:

"**The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.**" Verses 11, 12.

"**And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty,**

just as prayer is a part of his religion. The study of the Scriptures will be considered a part of his religion; for by this he learns his orders. In the light of the Scriptures he regards himself as God's servant, employed to do His will. Sometimes he finds those orders different to that which he would choose were the decision left to him; but he does not find fault with his work because of this. And as he seeks to carry out the will of the Master, angels of God are with him, to be his defense against the wiles of Satan.

Satan is offering to every soul the kingdoms of this world in return for the carrying out of his will. This was the great inducement he presented to Christ in the wilderness of temptation. And so he says to many of Christ's followers, If you will follow my business methods, I will reward you with wealth. Every Christian is at some time brought to the test which will reveal his weak points of character. If the temptation is resisted, precious victories are gained. He must choose whether he will serve Christ or become a follower of the deceiver, and a worshiper of him.

### A Worse than Earthly Loss.

Satan is the arch deceiver. The results to us of accepting his temptations are worse than any earthly loss that can be realized, yes, worse than death itself. Those who purchase success at the fearful cost of submission to the will and plans of Satan, will find that they have made a hard bargain. Everything in Satan's trade is secured at a high price. The advantages he presents are a mirage. The high hopes he holds out are secured at the loss of things that are good and holy and pure. Let Satan be always confounded by the word, "It is written." "Blessed is every one that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."

He who stands prepared to do the works of righteousness will not be deceived by the allurements of the enemy. His actions will be guided by an exalted sense of right, and he will be enabled to distinguish between right and wrong, between truth, exalted truth, and error. Those who enter the kingdom of heaven will be those who have reached the highest standard of moral obligation, those who have not sought to hide the truth or to deceive, those by whom God has been exalted and His word defended, those in whom principle has not been misapplied to vindicate the wiles of Satan.

The path cast up for the ransomed of the Lord is far above all worldly schemes and practises. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, fearing lest they shall not perfect a Christian character, yet striving to follow on in the footsteps of Christ, keeping His life and His teachings ever before them. As they do this, God will work in them, to will and to do of His good pleasure.



when He ariseth to shake terribly the earth." Verse 19.

This scene is also vividly portrayed in Rev. 6:15-17. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Only those will be able to stand in that "evil day," who heed the instruction given in Eph. 6:10-16, and thus become the loyal subjects of the coming King. May we be "wise unto salvation through faith which is in Christ Jesus."

[The next article in this series is upon an interesting and vital topic, "The Close of Probation."]

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## That Lie of Rahab's.

WHEN God commends a person, it is important to make sure what it is in that person that He commends. For there is likely to be plenty that is not commendable even in those who win God's approval. This way of looking at it may help to solve an old puzzle now propounded anew by a Pennsylvania reader:

"I know God does not want any one to tell a lie to help even His people, and yet it looks to me as if Rahab had told a deliberate lie in Joshua 2:4, 5."

Yes, Rahab lied. She lied repeatedly, elaborately, and artistically, piling lie upon lie in careful attention to the plausibility of the facts that she rapidly manufactured while her callers waited. And there is not a syllable of approval of her lies in the Old Testament or in the New; only the condemnation of dead silence regarding them. Rahab was saved, as many a liar before and since her day has been saved, by the forgiving love of the Father of truth, who is the eternal foe of all lies. She was not saved because of her lie, nor because of any merit that was in her; and in that respect her salvation was on the same terms as the salvation of all other sinners. She was saved because of her expressed confidence, or faith, in the God of Israel; in her own blundering, sinning way, she gave expression to that faith in an act that saved Israel's spies while it endangered her own life. God honored the woman's spirit, and forgave her sins. He will do the same for us; but He expects us to have higher standards in truth-telling than did a Canaanitish harlot.—*Sunday School Times*.

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ENVY, like a cold poison, numbs and stupefies; and, conscious of its own importance, folds its arms in despair.—*Collier*.

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UNSELFISH and noble acts are the most radiant epochs in the biography of souls.—*David Thomas*.

— ★ —

"A LITTLE practise of religion cures a lot of philosophy about it."

# The Word of Prophecy

By B. G. Wilkinson, A.M., Ph.D.

## The Horn, Little but Mighty.

(Concluded.)

**T**WO predictions of Daniel respecting this evil power have, as we see, met their fulfilment. There are others more signal and more convincing yet, which it behooves us to study particularly.

## III. It Had a Mouth Speaking Great Things.

The tongue is, at any time, a difficult member to control. A man needs much

of its utterances? And by these utterances we do not mean individual sentences expressed now and then, but we mean those declarations which are the official expression of the policy of the church.

Listen to the utterances of Pope Gregory VII:

"The pope is the universal bishop; he is unquestionably holy and never deceives himself."

"To him alone it belongs to make new laws."

"No one can weaken his decrees, and he can abolish the decrees of all."

"No human creature has power to judge him."

"He alone deposes and absolves the bishops, constitutes or abolishes churches, and presides over the councils." (Senator Vallee, "French Senate Debates for 1905," p. 149.)

Listen to the utterances of Innocent III:

"The pope is the vicar of Jesus Christ, under God, above man; smaller than God, greater than man."—*Idem*.

And to Pius VI:

"I protest against liberty of conscience and against giving non-Catholics access to public employ."

Could any other power answer this prophetic description more fully than the Papacy?

## IV. It Made War upon the Saints.

"I beheld," said Daniel, "and the same horn made war with the saints, and prevailed against them." Verse 21. Again, verse 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High." Certainly the saints who felt the persecuting arm of this power, were not at a loss to point it out by name. Huss and Jerome, who were burned at the stake in the city of Constance, 1415 A.D., tho an express pledge had been given to the contrary, could certainly indicate the ruler which under a Christian garb persecuted the saints! The thousands of Albigensians, Waldensians, Huguenots, and others, who fell before the authoritative claims of the Papacy, would have no trouble in naming a power which was wearing out the saints of the Most High. "The Castilian," says Prescott, speaking of the Catholic Spaniard, "too proud for hypocrisy, committed more cruelties in the name of religion than were ever practised by the pagan idolater or the fanatical Moslem. . . . It is a melancholy and mortifying consideration that the most uncompromising spirit of intolerance—the spirit of the Inquisition at home, and of the Crusades abroad—should have emanated from a religion which preached peace on earth and good will toward man."—"Conquest of Peru," Bk. II, chapter 1, p. 195.

"As regards Protestants," says the Hon. Paul Bert, so recently as 1787, "they had to petition for civil rights to be granted to their children." (*Speech before French Chamber of Deputies, June 21, 1879*.) So great have been the severities of the Papacy against those she considered as infidels and heretics, even tho in many

## The Ultimate Nation.

[By Richard Benton, in January (1908) "Century."]

ONE Babylon, by beauty tenanted,  
In pleasure palaces and walks of pride,  
Like a great scarlet flower reared her head,  
Drank in the sun and laughed and sinned  
and died.

Where Tyre and Sidon teemed with ships  
aloft,  
The wharves are idle and the waters lone;  
And to the temple that was His abode  
In vain Jerusalem recalls her own.

Brooding the bygones from her sculptured  
seats,  
In living rock her mighty memories hewn,  
Along the Nile, wonder of water streets,  
Old fertile Egypt is a stranger's boon.

Mark Athens, breathed upon by breath of gods,  
With bards and sages to reveal her signs,  
Leap like a flame above life's iron clods,  
To fall in ashes upon vacant shrines.

And Rome, firm-founded in a wide emprise;  
Her laws and legions, her imperial goal,  
Avail not when her sometime honor dies,  
Smothered in shows that kill the mounting  
soul.

Such names of pride and power have been  
brought low,  
Lapsing alike into the cavernous years;  
Out of the grayness of the long ago  
Their ghosts flit homeless and we guess their  
tears.

The destiny of nations! They arise,  
Have their heyday of triumph, and in turn  
Sink upon silence; and the lidless eyes  
Of fate salute them from their final urn.

How splendid-sad the story! How the gust  
And pain and bliss of living transient seem!  
Cities and pomps and glories shrunk to dust,  
And all that ancient opulence a dream.

Must a majestic rhythm of rise and fall  
Conquer the people once so proud on earth?  
Does man but march in circles, after all,  
Playing his curious game of death and  
birth?

Or shall an ultimate nation, God's own child,  
Arise and rule, nor ever conquered be;  
Untouched of time because, all undefiled,  
She makes His ways her ways eternally?

grace of God to keep this unruly member from evil and to make it ever contribute toward righteousness. But when it is a question of the tongue of a power full of avariciousness, no matter how pious an exterior that power may affect, the tongue will betray its wickedness the moment the mouth begins to speak. What have been the utterances of the Papacy? Do they go toward locating it and it only as the little horn, or can the Papacy free itself from this accusation by pointing back to the purity



cases they were believers in God, and were people free from scandalous lives, that some writers have computed at fifty millions those who have fallen before her persecutions. Upon this point the Holy See can not escape the convicting evidence which identifies her with the little horn.

## V. It Continued a Certain Time as a Persecutor.

It had power to persecute the saints for three and one-half times, or 1,260 years.

Even the length of duration allotted to this persecuting power was given to the prophet. Herein we may behold the love of God in declaring beforehand, that, tho the oppression of the church should be long, nevertheless it should have an end. The Most High would instruct His people not only about the nature of the events, but also about the hour in future time when these would terminate. "And he shall wear out the saints of the Most High," declared the angel, "and they shall be given into his hand until a time and times and the dividing of time." A time equals a year. "For the king of the north shall return, . . . and shall certainly come at the end of times, even years." Dan. 11:13, margin. The little horn was therefore to be able for three and one-half years to suppress by persecution the religious liberty of dissenters. But these three and one-half years being found in prophecy, are prophetic years. Now, according to the Scriptures, a prophetic day equals a literal year; and a prophetic year consequently equals 360 literal years. See Num. 14:34; Eze. 4:6. Therefore a "time" equals one prophetic year or 360 literal years; "times" (two) equals 720 years; and "half a time," 180 years; total, 1,260 years. This agrees with the prophetic statement of the apostle John found in Rev. 12:6 concerning the same events.

When did the 1,260 years begin? — Evidently they could not begin before the three horns which stood in the path of the little horn had been plucked up by the roots. As we previously stated, these were uprooted as follows: Heruli, 493; Vandals, 533; and Ostrogoths, 538. The uprooting of the Ostrogoths left the city of Rome free to the supremacy of the pope, and also to the execution of the decree of Emperor Justinian, issued in 533, by which the bishop of Rome was made "the head of the church and the corrector of heretics." (See Jus-

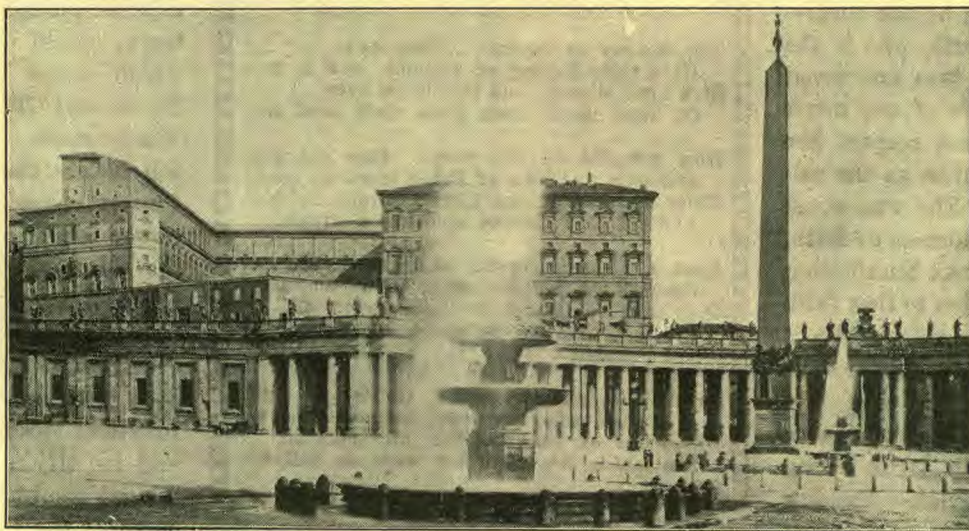
tinian's letter to Epiphanius, March 25, 533. Also "Nouvellae," 9 and 31.)

Reckoning 1,260 years from the date 538, we are brought to the date 1798 as the point when the oppression of conscience by the little horn was to cease. Is there any event in 1798 which marks the end of that which was begun in 538? Yes, in the city of Rome itself, the last stronghold where the Papacy could restrict religious liberty, there was proclaimed, in 1798, religious equality by the armies of the French Revolution.



Basilica (Church) of St. Peter, Rome.

Listen to the testimony of the French Universal Dictionary by Larousse: "The assassination of General Duphot, a member of the French embassy to Rome, and killed by the papal troops, drew upon the city the dreaded phalanxes of the Great Republic. Berthier made his entry Feb. 15, 1798; the Papacy was destroyed, a revolutionary government set up, and the pope received his order to quit his estates. . . . Brought to Valence (France), July 14, 1799, he died, being a little over eighty years of age."—(Article Pius VI.) Ranke in his history of the popes says that "it seemed as if the



The Vatican, Rome, Headquarters of the Papacy.

papal power was now forever at an end."

How wonderfully have taken place the events just as Daniel foresaw them! The fulfilment of this portion of the prophecy, by bringing us to the year 1798, warns us that the time is near for the complete closing up of the vision. But there yet remains another definite specification in the prophecy concerning the work of the little horn:

## VI. The Little Horn Was to Change God's Law.

That duty touches God's law. Daniel says of the little horn, "He shall . . . think to change times and laws." Chapter 7:25. Evidently this presumptuous attack would be directed above all else at God's great moral law, the Ten Commandments, of which Spurgeon says: "The law of God must be perpetual." The second commandment was changed from its original design

when the Papacy received into the church and indorsed the worship of images. But the greatest change came on the fourth command, the Sabbath precept. In it God expressly says: "The seventh day is the Sabbath of the Lord thy God." The Papacy, on the other hand, declares the first day of the week to be the Sabbath. Listen to the following from the highest authority in the Catholic Church of the United States—Cardinal Gibbons:

"Cardinal's Residence, 408 N. Charles St.,  
"Baltimore, Md., Oct. 3, 1889.

"Dear Mr. Franke:

"At the request of his eminence, the cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following not the BIBLE, which they take as their only rule of action, but the TRADITION of the church. . . . The Catholic Church changed the day of rest from the last to the first day of the week; because the most memorable of Christ's works were accomplished on Sunday. . . .

"Yours very sincerely,

"(Signed) W. A. Beardon."

(Taken from "The Bible Students' Library."

"From Sabbath to Sunday," page 7.)

This agrees with history. Many similar quotations might be given.

With this we must take leave of the subject. What has been given is enough to inform us of the solemn fact that the hours of earth's history are numbered. The great vision of Daniel 7 is drawing to its close; and its accomplishment means that, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven,

shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27. It will be the most glorious success a man can achieve to win a place in this kingdom. Shall we obey the little horn, or shall we serve the Most High? Shall we be counted as part of the world and its perishing glory, or shall we strive to enter that everlasting dominion whose servants are not of this world?



## Magnify Whom? or What?

By H. A. St. John.

**E**UCIFER, altho highly magnified in heaven, was not satisfied with his position in glory, and conceived the idea of magnifying *himself*, a thing so disastrous that he can never reclaim himself from the depths of his fall. David says that whenever he made a slip, his enemies magnified *themselves* against him. Ps. 38:16. Mankind are prone to magnify *themselves*, to become wise in their own conceit, and this is always a sure precursor of a fall.

The Lord oftentimes magnifies human beings in order to give them an influence for good as leaders in His work. He thus magnified Moses to such a degree that it is written that all Israel were baptized unto Moses in the cloud and in the sea. Israel went into the sea full of doubts and murmurings against Moses. They came out full of confidence that he was the chosen of God to lead Israel to Canaan. When Joshua was chosen as Moses' successor, the Lord told him that He would magnify him before all the people. Joshua 3:7. And this He did not once only, but many times. When a man magnifies *himself*, he will take all praise to *himself*; but if the Lord lifts him up, he will give God *all the praise*.

The "little horn" of Dan. 8:25, the world's greatest antichrist, magnified *himself* against the Prince of princes, and the people of the Prince, the saints of God. As a result, this power became drunken with the blood of the saints. All the fearful doings of the man of sin during the long Dark Ages, were the sure sequel of self-exaltation above God, His word, and His law. And still the evil work goes on.

In Rom. 11:13, Paul says, "I am the apostle of the Gentiles; I magnify mine office." Observe, the apostle does not say that he magnified *himself*, no, no. He magnified his *office*. As he had received his commission from the Lord, he ever held it in high esteem and tried in every way to so fill his office that many souls might be gathered to Christ. The disciples were magnified before the people, that they might turn many people unto the Lord.

The children of God in this world, whatever their calling, or wherever they may be, are magnified by the Gospel of salvation, that they may let their light shine for the salvation of others who sit in darkness. If we arise and shine, as we are bidden to do, Christ will be lifted up, magnified, before the world, and the whole earth will be lighted with His glory. When Jesus was in the world, the prophet says that He magnified the law and made it honorable. Isa. 42:21. He did not abolish the law, or reduce it to nine commandments, but by precept and example He constantly revealed its breadth and holiness. If we magnify Christ we will be like Him, and in and through us God's holy law and word will be magnified — made flesh, and dwell among men. Then will the beautiful and glorious life and character of Christ become beautiful and glorious in the earth. Lord Jesus, magnify Thyself, and Thy word, and Thy law in me.

### Eternal Spirit of the Chainless Mind.

ETERNAL spirit of the chainless mind!  
Brightest in dungeons, Liberty! thou art;  
For there thy habitation is the heart —  
The heart which love of thee alone can bind;

And when thy sons to fetters are consigned —  
To fetters, and the damp vault's dayless gloom —

Their country conquers with their martyrdom,  
And Freedom's fame finds wings on every wind.

— Lord Byron.

### The Law in the Heart.

WHEN looking forward to the first advent of Christ, and describing His work in the earth, the psalmist said of Him: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8.

To be one with the Father (John 10:30), Jesus must have kept His Father's commandments from the heart. (John 15:10). In order to have His disciples be like Himself, the Lord confirmed God's everlasting covenant upon them. This is how He did

it. Quoting from Jeremiah, He said: "This is the covenant; . . . I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people. . . . All shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

All this will we experience when we receive the law into our hearts. We are then like Christ, and our sins are all forgotten before God.

J. O. CORLISS.

— ★ —

To BE indifferent whether we embrace falsehood or truth, is the great road to error.— *Locke*.

— ★ —

"WHAT a wilderness of woe this world would be without love and memory."

— ★ —

"DON'T ring the bell of prayer and run away—wait."

## Our Bible Reading

### The Home of the Redeemed.

"WE'VE no abiding city here,  
Sad truth were this to be our home;  
But let this thought our spirits cheer,  
We seek a city yet to come."

1. What promise of the Saviour encourages the desire for a home?

"Let not your heart be troubled. . . . In My Father's house are many mansions; . . . I go to prepare a PLACE FOR YOU. And if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

2. When will this longing be realized?

"The Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16-18.

3. How long will the redeemed remain in heaven?

"They lived and reigned with Christ a thousand years." Rev. 20:4.

4. What will be the condition of the earth during this period?

"Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24:1-3, 5.

5. Beyond this what did the prophets see?

"I saw a NEW HEAVEN AND A NEW EARTH: for the first heaven and the first earth are passed away." Rev. 21:1.

"According to His promise, we look for NEW HEAVENS AND A NEW EARTH, wherein dwelleth righteousness." 2 Peter 3:13.

6. At this time what takes place?

"I saw the holy city, NEW JERUSALEM, COMING DOWN OUT OF HEAVEN from God, made ready as a bride adorned for her husband." Rev. 21:2.

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4.

7. What will become of sin and sinners?

"When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth. . . . And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them." Rev. 20:7-9.

8. How will this fire affect the earth?

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

9. What Old Testament prophecy will thus be fulfilled?

"Behold, I CREATE NEW HEAVENS AND A NEW EARTH; and the former things shall not come into mind." Isa. 65:17.

10. For how long, how far-reaching, and how secure will this inheritance be?

"Jehovah knoweth the days of the perfect; And THEIR INHERITANCE SHALL BE FOREVER." Ps. 37:18.

"He shall have dominion also from sea to sea, And from the River unto the ends of the earth." Ps. 72:8.

"But the meek shall inherit the land, And shall delight themselves in the abundance of peace." Ps. 37:9.

11. In this restoration of the earth for the abode of man, what is accomplished in the purpose of God?

"Thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Isa. 45:18. "The heavens are the heavens of Jehovah; But the earth hath He given to the children of men." Ps. 115:16.

NOTE.—For one thousand years after the resurrection, according to these scriptures, the saints of God will live in heaven, where they reign with Christ in the capital city of the new earth, the New Jerusalem. At the end of that time they come again to this earth, the holy city descends, the wicked are destroyed, the earth is purified, and becomes the eternal abode of the ransomed. H.





MOUNTAIN VIEW, CAL., FEBRUARY 24, 1909.

Manuscripts should be addressed to the Editor.  
For further particulars, subscription rates, etc., see page 15.

## "The Beauty of the Lord."

ONE of the petitions in the "Prayer of Moses the Man of God," is, "Let the beauty of the Lord our God be upon us." Ps. 90:17.

What is more beautiful than light, the revealer of all beauty?

It is Sabbath afternoon. The rain of the morning has passed away with the thick, overhanging, dripping clouds. Hanging over the mountain tops may be seen some floating cloud-banks, their centers yet suggestive of the rain of the morning, but with borders beautifully white and fleecy. High up in the blue vault of heaven, radiantly white in the strong sunlight, float a few islands, so frail and lacy that they scarce can hold together in their passage across the sky.

Into our great window the sun pours a perfect flood of radiance, in which we bathe while we write. Boughs of trees and vines, swinging and swaying in the breeze, cast fantastic moving shadows upon the wall. The lace curtains at the window flutter in the breeze, and shimmer the inflooding light.

Through the beveled glass at the top of the window the pure white light separates into the beautiful colors of the rainbow, and the opposite walls are sprinkled all over with the softest of variegated hues. All those beautiful effects were in the white rays of light which struck the glass from the outside. All together, compounded of God, they made the pure white ray. The polished, beveled glass received it, and transmitted its exceeding beauty in the varied colors.

Just so Christ Jesus is "the Light of the world." In Him in purest whiteness shines the light of truth, the light of life, the light of love. It shines through the perfectly submitted human element, and divides, separates, and scatters its beauty in various colors upon different human characters. Each has a peculiar shade and beauty of his own; all together they reflect the perfect light.

We look without. Overhead is the great arched sky. All the rays of light are absorbed save one, and the great dome above reflects the unfathomable, irreproducible, soft, always beautiful blue. Upon the earth, far and near, spreads a carpet of growing, living green, dotted with the darker spots of live oaks and other evergreens, while the ghost of the vernal hue hangs over the deciduous trees. Geraniums lift their heads, and the scarlet, maroon, and white proudly tell us of the rays of light stolen from the sun, while the modest violet reveals its deeper kisses from the sky, while near by is displayed the gold of the lemon and orange.

These trees and plants and flowers and fruits not only reflect the beauty of the light, they refract it. It has entered their

willingly yielded tissues and left there some of the virtue of light.

Even so the light of God shines upon us through His word and Christ the Incarnate Word. If we refuse it and withdraw into ourselves, we shall decay in our own corruption. If we will willingly, aye, gladly, receive it, and let it shine in, and on, it will transform us into His image and place upon us some manifestation of His wondrous beauty which we can reveal and, in a degree, transmit to others, while in us, unconsciously to ourselves perhaps, will be answered our prayer, "Let the beauty of the Lord our God be upon us."

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## Danger, Always Danger.

IT was not to multiply words that the equality of men under Christ Jesus is so often and in so many ways given us in the New Testament. Jesus knew that as men became successful in His work, with gifts divinely bestowed, they would take honors and assume authority over their brethren which did not belong to them. This was manifest in His work from the beginning. An outcropping of this spirit is recorded in Luke 9:46-48. The disciples were arguing among themselves "which of them was the greatest." Ancestry, time of call, place of abode, age, educational qualifications, success in other fields, and other things, perhaps, came into their argument. Jesus rebuked the self-assuming spirit by the little child, and declared, "He that is least among you all, the same is great."

Then John thought that while it might be wrong to cherish such a spirit among themselves, it was proper to exercise it toward those without: "And John answered and said, Master, we saw one casting out demons in Thy name; and *we forbade* him, because he followeth not *with us*. But Jesus said unto him, Forbid him not: for he that is not against you is for you." Luke 9:49, 50.

It is sometimes seen in the church of Christ, that if some are not disposed to follow counsel given, they are counted enemies and outside of the field of cooperation, altho their way may be one of faith and is not antagonistic to God's work in any way. If the Master's advice should be heeded regarding those outside, how much more should it be regarding those within.

The rebukes of God do not fall upon multiplied activity for Him. He has bestowed a variety of gifts, directly through His Spirit, that men may work under Him, the Head of the church. He has exhorted to unity, to lowliness of mind, to cooperation, but above all else, to loyalty to Him, our Head, and to His great Gospel message. His rebukes and reproofs and censures come because of sin, of disloyalty to God. Paul, who keenly rebuked the sin of the Corinthians, and declared concerning that sin that he had already "judged him that hath so wrought this thing," and declared that the sinning one should be "put away" (see 1 Corinthians 5), also writes to the same church, "Not that we have lordship over

your faith, but are helpers of your joy; for in faith ye stand." 2 Cor. 1:24. And in Peter's exhortation rings out the strain, "Neither as lording it over God's heritage, but being ensamples to the flock." 1 Peter 5:3.

There is danger, gone to seed, bearing evil fruit in the Papacy; and the danger lingers and is leavening the nations. There is danger in the Federation of Protestant churches, just come to full bloom, and read clearly in the light of past ages. There is danger, great danger, that the same evil shall be manifest in God's remnant people. Heed the lessons of the Head of the church, "One is your Master, even Christ, and all ye are brethren."

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## Sunday-Law Advocates.

They Want Laws to Compel Sunday Observance.  
Why?

AT the present time there are fourteen Sunday bills of various kinds before the state Legislature of New York. These bills deal with baseball, theatrical and other public performances, closing of canals, the opening and closing of certain places of business, etc., and also there are amendments to the present clause that exempts certain people and classes of work on Sunday. Among other things, there is a proposed act to have a commission appointed to investigate the present Sunday laws, and to inquire into how they are being enforced and observed in the different parts of the state. This commission is to suggest amendments to the next Legislature.

At the opposite side of the continent, in California, there is a very determined effort being made in the Legislature to secure both a statute and a constitutional amendment in favor of Sunday. This has already been quite fully set forth in our columns.

Oregon has a Sunday-law agitation going on in her law-making body; Idaho also has the subject under discussion; Colorado is discussing it; Missouri has but recently passed through a big siege on the subject; the national Congress at Washington is also laboring with the Sunday-law problem, and so the list goes on.

In addition to this agitation that is being carried on in assemblies of state, it will be noted that one of the prominent tasks that the Federation of Churches has set before itself is to secure concerted action in behalf of Sunday observance, and especially to secure laws that will compel it. The thought seems to be that it is necessary to have some particular day for rest, and that particular day must be Sunday, and then to compel all by civil law to observe it. It is believed and taught that such a procedure would do away with the lawlessness and godlessness of the age.

## But What Is Real Sabbath-Keeping?

Is it merely to abstain from physical labor? Can true Sabbath-keeping be separated from the worship of the true God? A careful tho brief study of the principles underlying Sabbath-keeping ought to convince any one that the highest form of delight is found in the Sabbath rest. This delight comes through intelligent, interesting, and





MOUNTAIN VIEW, CAL., FEBRUARY 24, 1909.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

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The February number of the Monthly is exhausted. There have been calls for more than 3,000 copies which could not be filled. The March number will soon be out, and let those who wish it order early.

There begins in this issue a series of five articles on "The Great Day of the Lord." We hope they will be read. The subject is a purely Biblical topic, and the writer has treated it very clearly, very simply, and very forcibly. There is a vast amount of information found in these five articles.

The latest that we have heard of Mr. Taft's Cabinet, and some of these are only guesses, is, for Secretary of State, Philander C. Knox of Pennsylvania; Secretary of Treasury, Geo. M. Reynolds of Illinois; Secretary of War, Luke E. Wright of Tennessee; Attorney-General, Geo. L. Wickersham of New York; Postmaster-General, Frank H. Hitchcock of Massachusetts; Secretary of Navy, George Von L. Meyer of Massachusetts; Secretary of Interior, Richard A. Ballinger of Washington; Secretary of Agriculture, James Wilson of Iowa.

There has come to hand "The World Almanac," for 1909. It is really an encyclopedia which we could ill afford to do without. It presents in its more than 700 pages a vast amount of up-to-date information, national and international. We know of no American Year Book which equals it. Bought at news-stands it costs 25 cents, by mail, 35 cents. The address is "The World," New York City.

We have to record the death of another faithful laborer in the cause of present truth. Eliza J. Burnham was for many years connected with the Review and Herald Publishing house of Battle Creek, Mich., as chief proof-reader. She became more than proof-reader; she was an epitome of facts, a good counselor, an excellent English scholar. She spent several years in Australia, on the Bible Echo, in the capacity of acting as both proof-reader and editor. She was for some time connected with this office in the preparation of Mrs. White's great work, "The Desire of Ages." For several years she has been on the Southern Watchman, doing editorial work much of the time, as she was able. She fell asleep in Jesus, February 11. Her works follow her.

The "Signs of the Times Monthly" for March has as its special topic, Spiritualism. It presents before the reader not only the present progress which Spiritism in various forms is making, but it gives us the Bible view of Spiritualism; just what Spiritualism means, and just what it is. That there are spirit communications, there can be no question. This is evidenced by the testimony of ages, and especially by the testimony of men of science who have, under the most exacting tests, demonstrated spirit communication. But who are these spirits, and what are they? The Signs of the Times Monthly for March will give very much information upon this question. Among the striking articles in the magazine are "Victory—Complete, Absolute, and Forever," by Mrs. E. G. White; "Satan: His Origin, Work, and Doom;" "Great Deceptions Predicted," by R. A. Underwood; "Spiritualism as Predicted by the Prophets, and the Facts of Fulfillment," by W. A. Spicer; "Spiritualism and the Progress of the War Spirit, a Striking Parallel," by the editor; "What Is Death?" by C. L. Taylor; "Ministration of Good Angels," by Max Hill; "Christ's Promised Coming," by Allen Moon; "Course of Empire," by E. J. Hibbard, a consideration of the second chapter of Daniel; Bible-Reading on the condition of the dead, by Mrs. H. W. Cottrell; an excellent health article, "The Dyspeptic," by Dr. D. H. Kress.

The Ubiquitous Sunday-Law Promoter.—From Texas, Nebraska, Maine, Massachusetts, Colorado, Oregon, Idaho, our own Golden state, New York, and others, comes the news of agitation of Sunday laws. Legislatures in many states have before them Sunday bills of some sort. Nebraska, we believe, has four; New York has fourteen before its two branches. Some of these bills are so clearly religious that there can be no question about it. Oregon's, for instance, is identical with the original presented by the proponents of that measure in California, with the one exception, that it does not hide the religious phase. The California bill simply puts it the first day of the week, but the Oregon bill names it for "the Lord's day, commonly called Sunday." The one element behind all these bills is the Reform Bureau, operated by Mr. Crafts, of Washington, who is himself a National Reformer, and believes in religious legislation. Mr. Tufts, who is operating in the West, is one of his chief lieutenants. The religious idea is characteristic of all the Sunday bills. It can not be hidden. Some of them are very mild; some of them are almost negative; some of them admit of common labor performed anywhere on Sunday, unless it disturbs somebody at worship, yet under these same Sunday bills men have been prosecuted who were doing work two miles away from any place of worship, on the ground that they disturbed somebody's worship and rest. And that our legislators could see, with clear vision, in the light of past history, what a harmless-looking pleas for Sunday legislation mean. They would see in the camel's nose within the tent the whole brute beast occupying all the room. And turning out the rightful owner of the place, the God-institution, let it die. That religious institution, if it has not vitality enough to live now, it has not connection enough with the Throne of the Universe to live in the hearts of those who love it and believe it, it is not fit to live.

Regarding Mr. Roosevelt's legal proceedings against the New York World, the Detroit Journal, a staunch Republican paper, says that the action of the President "has reached a station where it is time to stop laughing. . . . When personal vanity and personal power menace the freedom of the American press, the situation ceases abruptly to be amusing." The district attorney who is pressing the case is doing it on the ground that a newspaper can be criminally prosecuted for libel "in a number of distinct and independent jurisdictions." An Eastern paper has figured out how many of these distinct and independent jurisdictions the United States Government has in this country, and we are told that there are no fewer than 2,686 of them, in which editors and publishers could be prosecuted, each locality presenting a distinct charge and crime against the community in the published libel. We can not believe that there is any court in the United States that could sustain such a thing, and if it were upheld, as the Milwaukee News says, it would destroy liberty of speech and press, and bring an end to popular government.

It is a good time in these days of praise of one of America's greatest and most eminent Presidents, Lincoln, to recall his closing words in his Gettysburg speech, "That government of the people, by the people, for the people, shall not perish from the earth;" but in order that it may not perish from the earth, individual tyranny and concentration must be suppressed on the one hand, and government by the trust on the other. Government by the trust is one of the great evils which has not only been menacing this country for years, but has seized the republic in its grip. Mr. Roosevelt's action is swinging to the other extreme, and that government which persists can endure neither of them. Among the trusts working for domination now is the great religious trust; and while making the highest profession, it has ever been the wickedest of them all.

Many inquiries come to us over the Sabbath question, and we would like to suggest to our readers that one of the most comprehensive and condensed publications upon this subject is "The Lord's Day the Test of the Ages, or the Sabbath from Eden to Eden in the Light of the Dispensations." In fact, we know of no other book which has attempted in the same space so much ground and yet it is placed in such a form that it is not difficult to comprehend. It notes the position of the Sabbath, its relationship to each dispensation, at both the opening and the close. It considers the various objections which are raised by the Antinomians, and traces the Sabbath through the Christian dispensation, and gives attention to the actions being taken at the present time to legalize a religious rest-day. The price is only ten cents. Address this office.

One of the great prophecies in that marvelously prophetic book, the Revelation, is that of the great Threefold Message found in Rev. 14:6-12. The vast number of commentators give very little explanation; almost never do we hear any reference to them in the sermons of the great teachers; and yet their message is a part of the revelation of Jesus Christ to the children of men. A blessing is pronounced upon those who study the book and do it, but to do it we must know it. That we may help our readers to know it, a series of articles has been prepared by Prof. R. S. Owen, for many years Bible teacher in Healdsburg and Fernando colleges, and now connected with the missionary training-school at Loma Linda. A series of eight articles on this important Scripture will, we are sure, be of great interest to our readers. These will begin in two or three weeks, or perhaps at the close of the articles on the Great Day of the Lord.

News comes to us that the Sunday law before the Oregon Legislature has been indefinitely postponed by the Senate, which probably means its destruction until the next session of the Legislature. It ought to have been brought before the legislative body and unanimously killed.



ment he had received at the manse made him desire to be what seemed to him the noblest thing he had ever known, a Christian pastor.—*American Messenger*.

## Book Notices.

"The Religion of Babylon and Assyria, especially in Its Relations to Israel." By Robert William Rogers, Ph.D., Litt.D., LL.D., F.R.G.S. Illustrated. Price, cloth, \$2.00, net. Eaton and Mains, New York.

This book is the reprint of five lectures delivered in Harvard University in 1908. Dr. Rogers has for fifteen years been a diligent Assyrian investigator. In brief, the book covers: (1) "The Recovery of a Lost Religion," in which he tells us anew, but more briefly than in his larger work, "The History of Babylon and Assyria," the wonderful story of the discovery and decipherment of the records left by those ancient peoples. This is illuminated by many illustrations of the cuneiform text. (2) "The Gods of Babylon and Assyria," a very instructive chapter. (3) "The Cosmologies," the beliefs of these ancients regarding the origin of things. Many extracts are taken from the ancient tablets. (4) "The Sacred Books," from which copious extracts have been made. (5) "The Myths and Epics," in which is considered the great hymns of praise, their songs, and incantations, very few of which have come to us save in title. It seems strange to us, with the facts revealed, how scholars can conclude or even suggest that the laws and theology and cosmology of the Bible came from the Babylonians or Assyrians. One needs but to compare the sublime simplicity of the one to the fanciful and preposterous legends of the other to see the almost infinite superiority of the Bible record. The perversion of the original true is seen in all these idolatrous systems. God preserved the true through Israel, and archeology is demonstrating the truth of the Bible.

"The Bible and Spiritual Life." By Arthur T. Pierson, editor *Missionary Review of the World*. Cloth, \$1.50, net. Gospel Publishing House, 54 West St., New York.

The object of this volume is to show that "for all the cravings and crises in man's moral and spiritual life, this Book of God, [the Bible] is the exact provision, satisfaction, and guide; that only He who, having made man, knows what is in man, could have made a book which so anticipates and answers all the needs of his higher nature." The Bible as God's Book, as Man's Book, the Problems of the Family, of Salvation, of Faith, of Prayer, of Service, of Suffering, of Providence, are all considered. There are valuable analytical diagrams. Many of our readers will not agree with Dr. Pierson in his theology on the return of the Jews, the Millennium, and some other things; but all will find many, many helpful thoughts, inspiring suggestions, and uplifting spiritual food. There are several illuminating diagrams.

"Panzeron's A B C of Music; a Primer of Vocalization," containing the elements of music. Revised and extended by N. Clifford Page. Price, \$1.00. Oliver Ditson Company, Boston, Mass.

Panzeron (1796-1859) was a noted French professor, who gave special study to singing and style, holding the position for many years at the Paris Conservatoire. His long experience resulted in valuable text-books. This is a thoro revision, adapted to and made comprehensive to beginners without a teacher, but in no way lessening the value of the teacher. We are not a skilled musician, but in our judgment the book will prove a valuable instructor, simple, clear, and comprehensive.

"Boy's-Eye Views of the Sunday School." By Pucker. Price, 60 cents, net. The Sunday School Times Company, Philadelphia.

This little book, in the free style of a live school-boy, we suspect is written by a live experienced superintendent. It is a helpful little book, viewing all phases of the school in a way which brings out its defects. And it suggests a better way. It gives "Pucker's" views of Vacations, Beginners, the Superintendent, the Secretary, Blackboards, Review, Saloons, Getting New Scholars, Singing, etc., twenty chapters in all.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.

The March Signs Monthly Magazine will be an unusually good number. The leading secular magazines and journals of the country have given much favorable attention in recent months to the subject of

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There is plenty of Bible evidence showing that this popular error is of satanic origin. Five splendid forcibly written articles, giving the truth of the question, will be a feature of the March monthly. Write your tract society or us about it.

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C. H. Jones, Circulation Manager.

A Brief but Comprehensive Treatise covering the History and Doctrine of the Sabbath and Sunday Controversy from Creation to the Present. Truth supported by Scripture, Historical fact, and Argument. A *Multum in Parvo* on the Sabbath Question. Illustrated; 128 pp; price, 10 cents post-paid.

### The LORD'S DAY The Test of the Ages

PACIFIC PRESS  
Mountain View, Cal.

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Familiar talks with boys and girls about such common things as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc. Uncle Ben has a very pleasing way of telling about the origin and use of these things. Profusely illustrated. Contains 221 pages. Price, \$1.00.

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# SOUTHERN PACIFIC





### Opportunity.

TAKE heed and listen while I speak  
A solemn word to thee;  
Earth's fairest, yea, but swiftest gift,  
Is opportunity.  
It far outstrips the fleetest bird  
That wings the furthest sky:—  
Lo! all thy flowers to dust have turned  
If thou dost let it by.  
—From the Greek.

### The Ideal Home.

By Mrs. L. D. Avery-Stuttle.

**D**IRECTLY or indirectly, all of us who have homes are laboring to establish this very thing. But in this respect as in others, the highest ideal of one person might be the exact opposite of that of another. For instance, I have known some people to whom the echo of a childish laugh, or the prattle of a childish voice, is productive of great uneasiness and discomfort. To some ultra-nice housekeepers it is as gall and wormwood to find a tidy disarranged, a chair out of the correct angle, or a paper or magazine out of place. For this reason, such people dread the intrusion of any one, especially of children, into their immaculate sanctums, lest a dusty footprint appear on the waxed floor, or an elegant rug be turned up at the corner. But the houses presided over by such natures as these are by no means ideal homes; for the difference is vast between an ideal house and an ideal home. We have but *one* ideally perfect Pattern,—that is Christ,—and the home where He is an abiding Guest, must be ideal.

My heart goes out in pity for the myriads of little children who are brought up to-day in Christless homes, whose baby lips are never taught to lisp the simple prayer of childish faith, and whose mothers are so busy attending card parties or theaters or clubs that they have no time and less inclination to teach their unfortunate little ones about the love of the Good Shepherd. Such children are greatly to be pitied.

I remember entering a home once which struck me as being the most completely arranged of almost any I had ever seen. It was well lighted and well ventilated, roomy and convenient. No labor-saving device had been spared, no comfort neglected. But after all, something seemed to be lacking. The very atmosphere about the place was cold, formal, and forbidding. Even the lit-

tle children were nervous and ill at ease in the house in which they spent as little time as possible. The same spirit seemed to dominate their training which would prevail in the management of a hippodrome. I felt sorry for the children, and no less sorry for the parents; neither the one nor the other were truly happy, and I said to myself with a sigh, "An ideal *house*, but not an ideal *home*."

Now, if we can solve the secret, and determine the difficulty, if we can discover the element which was lacking, we may be able to avoid the pitfall into which many well-meaning and most excellent people fall.

The lack was most assuredly not a tem-

the house, I dare say, but there were plenty of children—and, like the illustrious mother of the Gracchi, the parents counted each child more precious than mines of gold; and the children apparently appreciated the confidence placed in them, and evidently determined, from the greatest to the least of them, that they *must* not abuse that confidence. They all appeared at the table at meal-time, and right royally did they conduct themselves.

And so it seems to me that complete confidence between parents and children is one of the foundation-stones in the building of an ideal home. Another, which might be called the corner-stone of the building, is

unselfish love,—a love which is not too dignified to express itself in tender words and kindly deeds,—a love which will not blush to bestow the kiss of pure affection; a love which betrays itself in gentle words and soft voices; a love which declares that company manners are none too good for everyday wear; a love which is so deep, so tender, so true, so thoughtful, so forgiving, that it is like unto the love which Christ bears for all His children. This, then, is the secret of an ideal home: Confidence and Love. If these are present, never mind if the carpet is old and faded or the curtains worn and dingy; there is an atmosphere of good cheer about the place which makes it lovely; for it is the abode of joy and peace such as the angels in heaven know.

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### An Act of Kindness.

It was blue Monday at the manse when a book-agent rang the bell. He had set out with high hopes of earning some money for a college course, but had lost money in-

stead, and homesick, heartsore, disheartened, he came that rainy day to the house where the minister was wearied with his ministry, and the mistress of the manse was suffering with a nervous headache. They could not spare the money for his book, but they did keep him by them for three days, and sent him out with a springy step and a refreshed spirit.

The sequel came some years later when, at a meeting of the Synod, the minister introduced to his wife one who had thrilled the audience with his eloquent presentation of the truth, and who told her that the treat-



The Holy Family.

Plochorst

poral or a physical one, for everything which could in any way minister to the bodily comfort and well-being of the entire household had been carefully and intelligently attended to—the lack was somewhere else.

In contrast with this home, I am thinking of another. These rooms were not nearly so large or so comfortable as the others. Two or three ordinary kerosene lamps did duty for all lighting purposes. And the family cooking was done on a common, old-fashioned cook-stove, considerably the worse for wear. There was not much money in



## Our Work and Workers.

NINE members have been added to the church at Charleston, W. Va.

THE church at Addington, Okla., dedicated a new church building January 21, free from debt.

BROTHER ANDREW MEAD reports the addition of eight new members to the church at Feeley, Minn. Five of these were young people.

OUR workers in Mexico have our sincere sympathy in the loss of Brother A. A. Reinke, whose death occurred February 4, as the result of complications which followed typhoid fever.

THE sanitarium at the Mountain Rest Home at Mussoorie, India, has paid its way from the start, Brother H. J. Jewell writes. Regular evangelistic work is carried on by the workers, who are seeing souls accept the truth through their labors.

THE following officers were elected for the Southern New England Conference at a late meeting: President, C. H. Edwards; secretary and treasurer, O. M. Russell; religious liberty secretary, W. R. Andrews; field missionary agent, Charles Dyer.

THE convention of the Young People's Society for California Conference will be held at Lodi, February 24 to 27. This will be followed by one at San Fernando. These ought to be times of stirring interest and mighty uplift in the work of the young people.

A SPECIAL temperance number of our Danish paper, Evangelists Sendebud, has been gotten out by the International Publishing Association, College View, Neb. It is an attractive number, well-written and illustrated, the cover being in colors. A wide circulation should be given the paper among Danish-speaking people.

A TEMPERANCE number of the Youth's Instructor is to be issued, bearing date of March 16. There will be twenty-four pages and cover. The subject will be treated in a pleasing, instructive style. Prices, single copy, 10 cents; 5 copies, 5 cents a copy; 25 copies, 4 cents; special rates in larger quantities. Address Youth's Instructor, Takoma Park Station, Washington, D. C.

THE annual meeting of the stockholders of the Pacific Press Publishing Company was held at the home office at Mountain View, Cal., January 25. Reports rendered show a good degree of prosperity, in spite of the financial depression and other hindrances. The new membership association took over the business of the old stock company, a change which is especially agreeable to all concerned. The following were elected as Board of Directors: H. W. Cottrell, M. C. Wilcox, C. H. Jones, H. H. Hall, H. G. Childs, A. O. Tait, B. R. Nordyke. A resolution was passed to amend the articles of incorporation and by-laws so as to provide for thirteen directors, one from each union conference district, and one from each California Conference, and the following were chosen as provisional directors: W. B. White, W. T. Knox, E. E. Andross, S. N. Haskell, R. A. Underwood, E. T. Russell. The Board organized as follows: President, H. W. Cottrell, vice-president and general manager, C. H. Jones; secretary and treasurer, H. G. Childs; auditor, J. J. Ireland.

## Wanted for Missionary Work.

A CONTINUOUS supply of any Seventh-day Adventist books, papers, and tracts. Address A. M. Hardy, Box 155, Salida, Colo.

The twelfth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Wednesday, March 10, 1909, at 12 o'clock, M.

W. T. KNOX, President.

H. E. RANDALL, Secretary.

The seventh annual meeting of the Sanitarium Food Company, for the purpose of electing directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Thursday, March 11, 1909, at 12 o'clock M.

W. T. KNOX, President.

H. E. RANDALL, Treasurer.

The Santa Rosa "Press Democrat" says:

"Florida is having its experience just now with a Sunday-rest law which the Legislature passed in a period of mental aberration. Now it is the most distressful country that ever you have seen—they're arresting men and women there for all sorts of trivial breaches of the law. Merchants and lawyers who have ventured to go to their offices and open their mail have been arrested and fined. Fine business!"

This is the benevolent, gracious law which the San Jose Mercury and others desire in California.

—★—

**Ascension Robes.**—Some one has sent us a clipping from a newspaper without date which tells the old, old falsehood, putting it in a new territory and on a different date, of somebody preparing ascension robes, believing that the Lord was coming. This article says it was in a village in Vermont in 1820. This is entirely new. It may be well to remark again that for years and years there was a reward offered by an Adventist paper for one authenticated case of making ascension robes during the great Advent Movement of 1840 to 1844. Invariably it is always hearsay. No true Adventist ever believes for a moment in any such foolish thing. The ascension robes that will be given God's children when Christ comes will be the glory with which He will invest them and the change from mortality to immortality.



Our hearts are made sad by another fire in Battle Creek, Mich., which occurred at 1:00 A.M., February 5, completely destroying the Haskell Memorial Home for Orphans. For several years the home had been under the control of Dr. J. H. Kellogg. It was built by the gift of \$35,000 by Mrs. Jane Haskell as a memorial to her husband, and placed under the charge of Seventh-day Adventists. Addest of all, two little girls, aged thirteen and five, were burned with the building. Their friends have our sincere sympathy.

A clear, tho brief, setting forth of the Bible types and symbols, the services in connection with the earthly sanctuary, the effectual sacrifice and priesthood of our Lord, to which all these types pointed, and the great prophetic period of Dan. 8:14. Contains 112 pages and is illustrated. Price ten cents.

## CHRIST OUR ADVOCATE

PACIFIC PRESS  
Mountain View, Cal.

**Second Advent Movement, The Great.** By J. N. Loughborough. A late revision of the old book "Rise and Progress of Seventh-day Adventists."

This book forms a most interesting and instructive narrative on the subject indicated by its title. Commencing with the early experiences of the Advent movement of 1843 and 1844, the writer, who has been actively engaged in proclaiming the doctrine since 1849, here presents a graphic account of the struggles and difficulties through which the pioneers were safely carried by their unwavering faith in God and their unfaltering loyalty to the cause they had espoused. Due attention has been given to those agencies which, in the providence of God, have aided in building up and preserving the work represented by this people. Illustrated, 480 pages. Cloth, \$1.25.

**Colds.**—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c.

Address this office.

**Christian Science in the Light of Reason and Revelation.** By R. A. Underwood.

"If the claims of Christian Science are founded on the doctrines of Christianity and the facts of science, then every lover of Christianity and science should hail the teachings of Mrs. Mary Baker G. Eddy with delight, and accept the claims of Christian Science. If it is not founded upon the word of truth, it should be rejected and exposed."

With this fair and impartial statement the writer of the pamphlet named above opens a very interesting and instructive discussion of the doctrines set forth in "Science and Health with Key to the Scriptures," the text-book for all true believers in Christian Science. In parallel columns many full and complete quotations from this book are compared with quotations from God's holy word, the only rule of faith for the followers of Jesus Christ.

Such fundamental truths as "The Creation of Man and the Universe," "The Existence of Sin," "The Atonement for Sin," "The Gospel of Salvation," "The Miracles of Jesus," "The Existence of Material Matter," "Sickness and Suffering," "Death and the Judgment," are candidly considered in a way that will please every lover of truth and fair play.

Every one who has any question as to the truth or falsity of the doctrines of Christian Science, in fact, every seeker after truth and light, should give this pamphlet a careful reading.

Fifty pages, printed on fine egg-shell paper, with attractive colored cover. Issued as No. 197, Bible Students' Library. Price, ten cents.

Order now of your state tract society, or Pacific Press Publishing Assn., Mountain View, Cal.; 61 N. Park St., Portland, Ore.; 1109 E. 12th St., Kansas City, Mo.; Box 666, Regina, Sask., Canada.

**Here and Hereafter, or Man's Nature and Destiny.** By Uriah Smith. This work is a thoro canvass of the great questions of a future existence, and the nature of man in the present life. Every text in the Bible which has any possible bearing upon these points is taken up and carefully explained. Cloth, 357 pp., \$1.00. Address this office.

## Revised Bibles.

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*Northwestern Christian Advocate* says: "There can be no doubt that in this version we are nearer the thought and therefore the Spirit of the Master than in any other version now existing in English."

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### Great Things to Expect.

"Is THIS the time, O church of Christ, to sound Retreat? to arm with weapons cheap and blunt The men and women who have borne the brunt Of truth's fierce strife, and nobly held their ground?"

No! rather strengthen stakes and lengthen cords! Enlarge thy plans and gifts, O thou elect, And to thy kingdom come for such a time! The earth, with all its fulness, is the Lord's; Great things attempt for Him, great things expect, Whose love imperial is, whose power sublime."

— ★ ★ —

### The Gospel in Chinese Mandarin.

**W**HILST few of one's readers may be able to trace their origin, many are doubtless aware that the *written* Chinese hieroglyphics are revered almost to a point of superstitious worship.

At Changsha, Hunan, it is not uncommon to see small boxes or baskets hung on street walls marked "to receive paper." One will also notice wads of paper stuck in niches of the wall or between cracks of boards. Men employ laborers who go the rounds tearing down all loose ends of posted advertisements; all of which is to save the written character from being trampled under foot. Paper thus collected is taken to one of the many small pagodas erected for the purpose, and there burned.

When many copies are required for books, etc., the original is written on very thin paper and pasted on a wooden block reverse side up. This brings the characters in clear view of the carver as he chisels them out. Ordinary-sized characters can be carved at the rate of from 100 to 200 a day by a good workman. A dull fluid ink is then rubbed over the slab thus prepared, and the paper placed over it. By rubbing the paper with a soft fiber pad the impression is made. This plan secures an exact copy of the original writing or drawing as the case may be. If it is a trifle slow, it has the merit of dispensing with compositors, and proof-readers are seldom required; above all, it is a very cheap process. We have had tracts prepared in this way which were sold with a tiny margin of profit. Of course the expense of distribution was additional.

Unfortunately, this Chinese method of printing from wooden blocks is not always used for the best purposes. The notorious Chou Han, of this prefecture, who circulated by the million his pictorial descriptions of "foreign devils" and their atrocities, used this device. One of these publications represented two foreigners, previously done to death on the Yangtse in 1891, as being exterminated by government soldiers. And we are told, another placard had a crucified pig to represent the scene at Calvary. There is a play on the words for "Lord" and "pig" in Mandarin. We are at present trying to arrange a meeting with this

renowned character who is undergoing a life-sentence at Changsha.

Those Chinese who studied and mastered these hieroglyphics constituted the first of the four classes into which the Chinese, for convenience, are divided; namely, scholars, farmers, workmen, and shopkeepers.

Until more recent years, most of the literature in China was in the classic of ancient style, as represented by the Confucian Classics. This was not spoken unless in apt quotations to give a speaker vivacity. Then there was the official or court language called "Mandarin." Civil officials are not usually appointed to office in their own province. Hence if a Cantonese were appointed to Changsha, or an Amoy man sent to Kansuh, their speech would not be understood of the people in their constituency. But in order that no misunderstanding

into the most widely spoken of Chinese dialects called "Mandarin." And inasmuch as it is reputed that more than two-thirds of China's four hundred millions are acquainted with Mandarin, one may be pardoned for saying it is one of the world's greatest dialects, if not the greatest. Chinese newspapers are now adopting it, but not altogether. While no two provinces may speak this Mandarin alike exactly, and as one has often found that the people separated by a few miles will differ in their local *patois*, yet those able to read will readily understand Mandarin, while the majority will obtain a fair idea of your meaning when you engage in conversation with them. Thus it is not difficult to see what an enormous field is covered by the word "Mandarin" when applied to Chinese literature. But let us not forget that the vast majority of men and comparatively few women being unable to read, they must still be reached by the human voice.

That tracts sell readily will be seen. As a result of an eighteen-days' trip into a district east of Changsha, nearly 3,000 tracts were sold. Had you been following the distributors, you would have observed little groups of people standing around one who had purchased a tract, and he would be reading aloud, thus giving the contents to many who had not purchased a book for themselves. The number of sales is by no means a criterion of the numbers who gather the contents of books.

May I close with an illustration which has ever been an encouragement to me? A missionary once knelt beside the emaciated body of an Oriental whose life was fast ebbing away. Every now and then the man would beat his breast with his hand clenched tightly as tho containing some prized treasure. When he had breathed his last, the missionary gently opened the clenched hand and a piece of very dirty paper fell out. After some trouble he eventually made out the translated text, "The blood of Jesus Christ . . . cleanseth . . . from all sin." Somebody had made it possible to provide that little silent messenger. Was that "somebody" you?

We are grateful that our S. D. A. Mission Press is in operation, and trust our friends will rally to support it by prayers and offerings.

PERCIVAL J. LAIRD.

Changsha, Hunan, China.

— ★ ★ —

"THE hardest fortune of all is to find fortune easily."

— ★ —

"YE shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.



Lady missionary starting on an itinerary in Si-Chuen.

should arise from their proclamations, Mandarin was used as the text. But such Mandarin and that used, for instance, in the Bible text, were in a large measure alike in name only.

We are indebted to our predecessors for the translation of the Bible and other works



Tsoun Tsui, one of the latest helpers in Amoy.



other in St. Petersburg, another in Calcutta, another in Buenos Aires praying before similar images—not at all improbable cases. Does the apostle hear them all? If so, he is omnipresent, made equal to God. If he is not omnipresent, four of these at least are praying to dumb images. The same would be true of any other saint. It may be said that God hears these earnest prayers and He will deliver them to the saint. If so, why not pray direct to God? Why plead with the intermediary? Why not use common sense? Too, the Scriptures say, "The dead know not anything." "Till the heavens be no more, they shall not awake nor be raised out of their sleep."

**Back to the Land.**—That country is not prosperous which is preparing for war or engaged in war and neglecting agriculture. Sometimes defeat brings blessings. Spain has been sadly and sorely defeated in her wars of the last two centuries, and her last defeat from the United States was very humiliating indeed, but she has turned from her misfortunes and is building up her home industries, with the result that Spanish stocks which sold at 60 before the Philippine war now sell at par. At all points of the peninsula land is being bought up and cultivation of ground long abandoned is resumed. We are told that the plains of Galicia and Estremadura, so long near desert, are now loaded with crops; that the plow is turning up the high plateaus of old Castile and the barren soil is being enriched with generous mold and costly fertilizers. In places where the traveler formerly saw nothing but sterile wastes, he to-day may contemplate, not without astonishment, fields of wheat, villages, and gardens. Cattle-raising in the south, especially in Andalusia, has made prodigious strides; emigration has slackened, almost ceased in fact. In 1901 17,000 emigrants left Spain; in 1907, 2,950. In the working of the mines, the same progress is manifested. What a mighty blessing it would be to the whole world if the people would turn from the arts of, and preparations for, war and give themselves to the cultivation and production of the riches which God has stored in the earth, under just and equitable laws.

## The United States Navy in 1909.

THE navy of the United States now stands, by common consent, second only to that of Great Britain, altho its reconstruction was begun but fifteen years ago. This result has been attained by vigorous action and large outlay, especially during the last ten years. For the financial year 1899-1900 the total naval expenditure of the United States was rather less than ten million sterling [\$50,000,000], and the vote for new construction and armaments was a little more than two million [\$10,000,000]; while the additions to the fleet made during that year consisted entirely of torpedo craft, of which the aggregate tonnage was only eighteen hundred tons. For the current financial year the total vote for the navy closely approaches twenty-six million [\$130,000,000], and the vote for new construction and armaments is about £7,800,000 [\$39,000,000]. The total expenditure on new ships and armaments in the ten years has been nearly sixty-three million sterling [\$315,000,000]. During 1905-'06 the expenditure on these items approached £11,400,000 [\$57,000,000], an amount which has only been exceeded by Great Britain during the same period in the two years 1904-'06.—*London Spectator*.

**The High School and College.**—In reply to a question of the *Yale University News* whether a college education is a valuable preparation for railroading, E. H. Harriman, the great railway magnate, declares that a college education will be a great help if the man has kept the foundations of high-school learning firmly fixed. If he has neglected his handwriting, and forgotten his arithmetic in higher mathematics, nothing could be worse for him. He cites a simple statement which a high-school boy will draw with perfect accuracy and clearness, while a young college graduate will draw it in such a way that it is a puzzling scrawl. And

the *New York World* declares that in many other occupations, excepting the learned professions, what Mr. Harriman says is the cold truth. The boy who begins young gets the better start. The college man must go faster to overtake him, and then cites different persons among the great railway magnates and financial men; some of whom started poor and very young, and others had university educations, and yet there is but little difference between them. Very, very much depends upon the man.

**The Worcester (Mass.) "Telegram"** states that a silk dyer of Patterson, N. J., claims that he has discovered or perfected a chemical for the purifying of city sewage, so that the very worst specimens of sewage can be taken, and in a short time made absolutely pure. It precipitates all the solids in the sewage and leaves a perfectly pure water at the top. And this gentleman is willing to undertake the purifying of the sewage of the city of Worcester entirely free, simply for the solids which come from the purification which he will sell as fertilizers. It can be done, he tells us, for a very little cost, and that the water from the sewage will be as absolutely pure as any drinking water in the country. If this report is true, it will certainly be a marvelous discovery.

**Fires.**—The *Woman's National Daily* tells us that the production of gold in the entire world, something like \$400,000,000 per year, would not repay us for our losses by fire and the incidental expenses accompanying them in the same period of time. The value of all the coal mines in this country in a year's time would just cover the cost of our fires. The value of all our lumber production is only a trifle more. Fire is one of our greatest luxuries. In 1907, there were no great conflagrations. It was what might be termed a normal year; but the buildings actually destroyed, and property contained in them that year amounted to the value of \$215,000,000.

**Open Polar Sea.**—There are those who feel that explorer Amundsen has demonstrated the open polar sea at the north. Barrels were set adrift at Cape Bathurst in Alaska and one of these has been found on the northwest coast of Norway, and another in the Arctic Sea. These were positively identified. Casket number 6 drifted from a post northwest of Point Barrow, Alaska, where it was placed in 1899, over a 2,500-mile course to the most northern point in Iceland. They feel, too, that it proves the existence of what scientists have contended for, of a great drift current across the northern extremity of the earth. Captain Roald Amundsen will probably start an expedition for the North Pole across the same route next year.

**The so-called Christ-like Club,** started in Cleveland, is growing. Its aim is to live as Jesus would, for a certain definite time. It was started by a law student; and it will probably spread from city to city. Nothing would we say under any circumstances which would lessen any true desires for righteousness, and yet a movement to be solid, stable, and growingly secure must be built on more than mere human effort or pledge to do. It takes deeper root in sincere repentance of sin; a recognition of what sin is, and of what Christ must be to the sinner. The Christ-death can only come from the Christ-life.

**One of the stock arguments** for a Sunday law is: We ought to have it in California because other states have it,—an argument, it seems to us, that rational thinking people should never put forth for one moment. That would justify the worst legislation that was ever effected, and the cruelest laws that were ever placed upon statute-books. Legislation and law-making never ought to be a matter of fashion, but a matter of right, of justice, of equity.

**In Benton, Ill., January 10,** 25 miners were killed by an explosion shortly after midnight in the mine of the Ziegler Coal Company, at Ziegler. Of 26 who were entombed, but one escaped.

**Seismological.**—January 23, the seismographs of the continent of Europe and England recorded a very severe earthquake about eight o'clock in the morning. The intensity was said to be nearly as great as that recorded last month at the time of the Messina disaster. The disturbance is placed somewhere in the Caspian region in Asiatic Russia. At four o'clock the same morning seismographs in Vienna and Pola registered very strong earthquake shocks. At 3:55 a violent earthquake was registered at Potsdam; the instrument broke under the oscillations. Other seismographs registered the same earthquake. The same was noted in Washington, but no news of the local occurrence of the great quake has yet come to hand. It may have occurred in an uninhabited region of mountain or sea. The next day several other shocks were recorded at St. Petersburg and other places in Russia. It is thought that the great quake occurred somewhere in the wilds of Turkestan.—Reports from the Island of Luzon in the Philippines are to the effect that a volcano has broken out there and torrents of lava spout from the crater. The inhabitants fled to the hills. Sufficient lava flowed from the volcano to pour down the mountainsides and run over cultivated lands, wiping out bridges and roads.

It is said that the twenty-two people who were not long ago burned to death in a railroad wreck in Colorado would have been saved if the block signal system, the interlocking signals and derailing switches, had been a feature of the railway. There is a strong plea being made, shown in the multiplied articles upon the question, that public sentiment and legislation should force the adoption of the block system and other needed reforms in all railway operations. It certainly would make much safer the running of trains. In the block system no two trains are supposed to occupy the same block, or extent of road, at the same time, the train upon that block for the time signaling automatically all other trains that could come in collision with it. If a certain minimum distance were always preserved between trains, the interest of the public would be greatly served. As Professor Gerrish points out in the *Scientific American*, a train arriving at an opposing block signal ought to be required to stay there until the block is cleared, even if a few minutes are lost in consequence. The saving in time should be effected by keeping the track clear, and not by disregarding danger signals.

**The New Reformers.**—One of the characteristics of proposed legislation in the state governments, especially manifest this year, is the vast number of so-called reform bills. One writer expresses it regarding the California Legislature, that "the old guard or the machine men are feeling it greatly. Men who have held control of certain rings and cliques for years in the past are losing their power." All this would be good if the reformed forces really stood for the right kind of legislative reform. One of the great dangers is that they are trying to legislate not simply for men, but for God, and not simply for right civil laws, but for morality and religion. This is manifest in the constant plea for Sunday laws, or laws of the same significant character.

**After its disuse for two years,** in which the very world itself had hoped that it was forever abolished, France has again resumed the use of the guillotine for the execution of capital crimes. The news of the beheading of four victims at Bethune, January 11, tells us that the whole day preceeding the awful scene was a revolting one of merriment and drinking. The mob cheered and cheered as the heads rolled into the basket.

**A new Lincoln commemorative two-cent postage-stamp** has been issued by the United States, and was placed on sale February 12. Its design is to commemorate the hundredth anniversary of the birth of Abraham Lincoln. Its color is red. The dates of Lincoln's birth and of his hundredth anniversary are printed on the stamp.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Roman Catholicism and America.

**T**HE great Catholic paper of America, the "Western Watchman," published at St. Louis, in its issue of October 29 of the current year, declares that America is the church's land of promise, and tells us that "his holiness is enthusiastic over America, especially the United States. To begin with, he likes our government and our public officials, with whom he has come into official relations."

Strange statement, isn't it? When so much of the United States is Protestant and all her liberties grew out of Protestantism! Strange that the United States should be preferred to so many other countries on the Western Hemisphere which are decidedly Roman Catholic. Surely it would seem that if the pope were pleased with any countries, he would be pleased with those which had been under the control of Roman Catholicism so long. But the article continues:

"It must be confessed that the United States had treated Rome well whenever we had an opportunity. The correspondence between the Vatican and Washington has been marked by respect and fairness on the one side, and candor and confidence on the other. . . . The powers of the Old World regard the church with distrust and yield nothing to her except forced thereto by the fear of public opinion. . . . If the holy father needed an arbitrator in any dispute with a European power, he would very probably choose the President of the United States. And the confidence is reciprocal."

Europe understands the Papacy better. We are further told that "the church is making advances only in America," that over in Europe the church is

"growing weaker by dissensions and emigration. The outlook across the water is very discouraging to any but those of the strongest faith. . . . American shoulders are to-day holding up the Vatican. Its revenues are largely derived from this country; and what is now a steady stream will soon be an on-flowing river. The Catholics of this country are Romans. They swear by the pope. They stand up for papal authority. **WE PLACE NO LIMITATIONS ON THE JURISDICTION OF THE VATICAN.** Any man who is not with the pope is excommunicate with us. . . . France prides herself on the title of 'oldest daughter of the church;' the United States can claim the appellation of the 'youngest, fairest, and best.'"

It seems that such utterances as these ought to show to Protestants and even American Roman Catholics the danger that confronts this nation. It was said years ago that what the church had done for other nations, she would do for the United States. What she has done for other nations where she has had full control may be seen in the condition of those nations to-day; and we can read in the condition of those decadent nations to-day just what the United States will be if Rome should ever come to have full control.

We also can see by these words of Editor Phelan just where Roman Catholics will stand if there should ever come a conflict in this country over the matter of religion. Roman Catholicism is a state religion. It claims state power. It holds that it has the right to direct and control states. The true idea of the Christian religion is that man's worship and obedience belong to God, but that has nothing whatever to do with right civil duties. He is to render tribute to whom tribute is due, and honor to whom honor, and to God that which belongs to God; and he can be a dutiful, loyal, faithful Christian in every controversy that may arise, and still be a loyal subject to his country in all mat-

ters that pertain to civil conduct. But the "Watchman" tells us that the Catholics of this country are Romans; they owe allegiance to a foreign power, and acknowledge it; not a foreign religious power only, but a foreign power which claims civil authority. **"THEY SWEAR BY THE POPE, THEY STAND UP FOR PAPAL AUTHORITY. WE PLACE NO LIMITATIONS ON THE JURISDICTION OF THE VATICAN."** That simply means this, that if the Vatican should control the United States, every man who is not willing to yield to that jurisdiction, who is not with the pope, "is excommunicate with us" [them]. All such utterances as these are counted by a greater part of the American press as simply sentiment. Our Catholic friends do not so count them. They are sentiment, but they are determined that they shall be more than sentiment. They shall be crystallized into law.

The hope of continued religious liberty in America does not lie either with Roman or

commandment, into permission to conduct any amusement or other business on that day." "Even now," they declare, "Hebrew business men are compelling Christians to work on Sunday."

In the matter of human rights, how can it be said that one class is *generous* in permitting another its rights? This is one of the wicked things which religious classes have always arrogated to themselves. The simple fact of the matter is, human rights are not a matter of concession or of tolerance. They belong to every individual, and the rights of the one individual are as sacred as those of the mass. For if the individual is deprived of his rights, there is no ground for hoping that the mass will long preserve theirs.

It might be well pointed out that the interpretation which the Jew gives of the fourth commandment is not an interpretation nor construction at all; it is taking the command just as God gave it, the very way in which the Author of Christianity Himself understood it and observed the day in harmony therewith.

Then, too, the matter of compulsion. The Constitution declares that there shall be no involuntary slavery. The idea of continually telling free-born Americans, or men who are living under American freedom, that they are *slaves*; that they are *compelled* to do this or that! Why not teach them rather to assert their God-given manhood and refuse to do anything that is wrong? The simple fact of the case is that many of these men who work Sunday are glad to get work, and do not consider Sunday in any wise a sacred day. And we submit to every soul, whatever his belief is, that reputable employment on Sunday is far better than enforced idleness.

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## Honor to Images.

### A Deception.

THE Catholic press are feeling sorely stirred because the Associated Press agent of Messina describes the people of Messina as being "superstitious." The *Western Watchman* calls him "an escaped lunatic;" and then we are told that "all the cities of Italy have a patron saint who is supposed to watch over them and protect them from evil. In southern Italy these patron saints are held in high honor, because of the prevalence of earthquakes and other ills consequent upon seismic disturbances. On certain days in the year the statues of these saints are carried through the streets, and in times of great distress they are exposed to the veneration of the people. In Naples they have St. Januarius; in Messina they have St. Agnes; in Reggio they have St. Agatha. We are told that after the late terrible earthquake in the last-named city the bishop carried the statue of the saint through the streets. This is a corollary of the honor the church pays all the saints of God. If it is right to honor them, it is proper to honor their images. If we can address them, our prayer puts on new meaning and force when we are inspired by the image of the blessed one before our eyes."

We have no ridicule to offer of our Catholic friends. We are willing to accept the declaration that the design is not the worship of the images, but the saint it represents. Yet it is true that many use the image as a native African uses his fetish. Think of it! Here is a devout Catholic in San Francisco praying before, say, an image of Saint Peter. Does the apostle Peter hear his prayer? There is at the same time another in Rome, an-

## "In the Valley of Decision."

[So God places the multitudes of the last day. Joel 3:14. Great principles are at stake. Men are choosing between the word of God and the word of man. Lowell's words from "The Present Crisis" are most applicable.—EDITOR.]

ONCE to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,  
Ere the Doom from its worn sandals shakes the dust against our land?  
Tho the cause of Evil prosper, yet 'tis Truth alone is strong,  
And, albeit she wander outcast now, I see around her throng  
Troops of beautiful, tall angels, to enshield her from all wrong.

federated Protestant sentiment, but in preserving intact the principles of the Constitution, the equality of man, and the protection of man in his inalienable rights. If these be preserved, warring sects may live in physical peace; but we be to the land when controlled by religious bodies, singly or federated.

We admire the "Western Watchman" for its frankness and for its loyalty, but we warn every lover of Christianity and every true American patriot, both Catholic and Protestant, against such sentiments as inimical to the best and greatest good of the country.

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## Sunday Theaters and Common Law.

AT a mass meeting in New York City, January 18, attended by 400 clergymen, there was strong attack upon the Sunday theatricals of all kinds, and indecent theatricals on secular days. Neither Catholics nor Jews were represented in the gathering, and the principal attack was against Jews who have much to do in the management of theaters. The meeting also declared by resolution "that Christianity is a part of the common law of this country; that the Constitution of the United States and of New York State recognized Sunday as a day of rest existing by a common law without need of legislative action;" "that the state Legislature has the right to regulate its observance as a civil and political institution." And yet they declare that "the enforcement of laws enacted by the Legislature for this end have been nullified of late through the activity of skilled lawyers and political manipulators."

They think the Jew is ungrateful and that he is not ethically justified in distorting the legal permission to labor on Sunday which is "a generous concession to his interpretation of the fourth



soul-charming worship. Let the prophet tell of this in the language of the Lord Himself:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it." Isa. 58: 13, 14.

In the foregoing is one of the richest and choicest promises of the Bible, and it is made to him who will "turn away" his "foot from the Sabbath" and from doing his personal pleasure on God's "holy day." In thus taking his foot from the Sabbath of Jehovah and from doing his own pleasure on the Lord's day he will find "delight." He will have joy in his Sabbath observance, and delight himself in Jehovah. This is the plain statement of the text. Any one who will read it with even the most ordinary care will see plainly what it teaches, for there is not one single breath of obscurity in it.

These verses already quoted from Isaiah tell what Sabbath-keeping really is, and it is told in the language of Him who is the Author of the Sabbath. Now let the question be asked, Can not the great God Himself tell us what He expects of us in Sabbath observance? And since He says that the Sabbath is a "delight" to the one who really observes it, can there be any compulsion in it? If a man is made to be idle on some particular day of the week for fear that he will be fined or imprisoned, can it be said that there is any delight in that sort of thing?

Sabbath observance is an essential part of the worship of the true God. Sabbath observance is commanded by Him in the very heart and center of His moral law. Sabbath observance is commanded for the purpose of giving us each seventh day as a time when we worship Him who made "heaven and earth, the sea, and all that in them is." True Sabbath observance, according to the terms of the Sabbath commandment itself, keeps the true God in our minds. For if we worship the Being who is the great Creator—Him who actually created the heaven and the earth and all they contain—we would be forever completely removed from idolatry. And so it is that as we follow the history of ancient Israel we find that their apostasy from Sabbath-keeping was followed by their departure from the worship of the Creator, and in its stead they were giving homage to the inanimate and man-made images of the heathen nations.

But let it ever be kept in mind that the Sabbath-keeping which is acceptable to Jehovah has "delight" in it. And no man can have delight in a thing that he is compelled to do against his will or desire. True Sabbath-keeping is a "delight," for God Himself says so, and there are multitudes of people who can testify that His words are true. Enforced rest, or rather enforced idleness, on a particular day, may produce long-

facéd hypocrisy that appears on the surface as Sabbath-keeping; it will also be more than likely to produce blasphemy, some of it in the open, but more of it under cover; but such enforcement can never result in the Sabbath-keeping that is a "delight." Let these undeniable facts stand forth strong and clear.

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## To-Day.

**M**AN is not naturally "good." Left to himself, he does the evil. The declaration is often made that certain worldly people are better than many Christians. This may or may not be true. What makes them better? Anything of themselves, of their own human nature?—No, indeed. The fact is that Christianity is responsible for all the good in the world. Christianity sets the standard of right. If one who denies Christ, the Author of Christianity, does good deeds, is kind and generous, unselfish and true, no credit is due to him as a man. What of his mother? What of his teachers? What of his environments?—The majority Christian, you must admit. Mosheim truthfully said:

"Many despise and speak ill of the Christian religion, because they do not know themselves indebted to it for all the blessings they enjoy."

For centuries Christianity has stood before the world the exponent of right living—righteousness. True it is that there are multiplied examples of infidelity and dishonesty among professed Christians; but these weigh nothing at all when placed in the balances over against the countless millions who were true to their profession. Judas betrayed his Lord; shall we therefore condemn the faithful eleven and their Master? Do not the hosts of martyrs testify in unmistakable tones to the efficacy of Christianity to inspire a godly life?

How many times we have seen the man who has spurned Christianity and Christianity's God all his life, call upon a humble representative of Christ at the hour of death! He dares not die without a prayer. Then how does he dare live without a prayer? If a matter is serious in the hour of death, it is equally as serious in the day of active life. If there is hope for help in the hour of dissolution, when man is helpless, there is surely hope for help in the time of strength and vigor. In all the Scriptures, the only time for seeking salvation is "to-day." No promise is given of to-morrow; no hope is held out for a more opportune future, a "more convenient season." This is the day of salvation. You must now accept of life in Christ if you would be sure of life eternal with Christ.

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## What Is the Lord's Day?

THE expression occurs but once in all the Bible, but the passage in question does not reveal the day of the week. It reads as follows: "I was in the Spirit on the Lord's day." Rev. 1: 10. Now, according to God's word, for this alone is authority upon this question, what day is the Lord's day? Three scriptures will answer this most conclusively: "If thou turn away thy foot from the

Sabbath, from doing thy pleasure on My holy day." Isa. 58: 13.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

"The Son of Man is Lord also of the Sabbath." Mark 2: 28.

These texts conclusively show that the Lord's holy day is the Sabbath, and that the Sabbath is the seventh day, and that the seventh-day Sabbath is the day of which Jesus Christ is Lord. Therefore, according to the Lord's word, the Lord's day is the seventh-day Sabbath. Could we ask clearer evidence?



### Schedule for Week Ending March 6, 1909.

Su.	Feb. 28	Num. 17, 18, 19	Mark 6:30-56
		20, 21, 22	7: 1-13
Mo.	March 1	23, 24, 25	7:14-37
Tu.	" 2	26, 27	8: 1-21
We.	" 3	28, 29, 30	8:22-38
Th.	" 4	31, 32, 33	9: 1-29
Fr.	" 5	34, 35, 36	9:30-50
Sa.	" 6	Deut. 1, 2	10: 1-31

### Suggestive Notes.

A mistake was made in the printing of our calendar, which was inadvertently passed over by editor and proof-readers. It was printed in 1908. In 1908, February had twenty-nine days. Twenty-nine days were given in the calendar in the place of twenty-eight as should have been. We do not know any better way than to ask our readers to read two days in one in the present week's reading. That would give us from Numbers 17-22 for the first day's reading. These can be distributed as we have time. It is not, however, a long reading; a little over five pages in the large print Bible which lies before us in the Old Testament, and about thirty-four verses in the New Testament.

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Chapters 17 and 18 reveal how God pointed out the tribe to which the priesthood belonged; chapter 19, the purification of those unclean; 20 records the fact of Miriam's death; the complaining of the people; the waters of Meribah; the refusal of Edom to allow Israel to pass through their land, and the death of Aaron. Chapters 21 to 24 record the experiences of Israel, and especially the attempt of Moab to use divination against the chosen people. Some beautiful and sublime passages come in through the apostate Balaam's prophecy whom God used despite his covetousness.

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Chapter 25 is a sad record of Israel's yielding to temptation through the devices of Balaam. The only way by which Israel could be overcome was through sin, and the prophet sold himself to destroy them. Chapter 26 is the second numbering. Compare with the first numbering forty years previous in the first chapter of Numbers, and note the difference in the tribes. Chapters 28, 29, and 30 deal with various offerings and vows; all of which have their lessons. In chapter 30 we have the division which the Lord indicated regarding spoil that was taken in war; chapter 32, the settlement of the two and one-half tribes east of the Jordan; 33, their journeying in the wilderness; 34, directions concerning the division of the land; 35, regarding cities of refuge; and 36, laws concerning the inheritance of daughters.

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Deuteronomy 1 and 2 close the week; a recounting of the goodness of God, and the unbelief and stumbling of the people, by Moses. The word "Deuteronomy" means the repetition of the law, the second statement of it. Very rich it is indeed in righteous precept.

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Our New Testament lessons for the week begin with Mark 6:30 and close with Mark 10:31; and rich they are indeed with the story of the life of our Lord; His wonderful teaching; His mighty miracles.